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and before the declaration by Turkey that she would no longer tolerate their existence. Professor Brown rejects the commonly accepted view that these immunities were due to the necessity of protection from the inequalities and rigors of Moslem law as applied to non-Moslems and sees their origin in an act of constructive statesmanship on the part of Mohammed the Conqueror. "The essential fact to be noted", he says, "is simply that the Turks in the midst of a great triumph spontaneously and generously recognized the right of the conquered to be governed by their own laws and customs in matters held sacred by the Moslems, as well as in matters not of vital concern to the state." This policy he regards as in harmony with the Moslem system of jurisprudence and with the generally recognized practice of the nations at that time.

The attempt in the last chapter to reconcile Turkey to the existence of the immunities enjoyed by foreigners through a reduction in their extent and their extension as thus reduced to other states has lost its force through the action of Turkey in declaring that they were no longer in force, but the idea seems too much in conflict with the whole theory upon which the modern nation has been developed to be of great practical value.

E. E.

Books Received

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